

Propagation of the Gospel in the EAST:

Being a further
Account of the Progress
Made by some
Missionaries to Tranquebar,
Upon the Coast of
COROMANDEL,
For the Conversion of the
Malabarians;

Of the **METHODS** by them taken, for
the effecting of this great Work; of
the Obstructions they meet with in it; and
of the Proposals which they make, in or-
der to promote it.

TOGETHER WITH
Some Observations relating to the *Malabarian* Phi-
losophy and Divinity: And concerning their
Bramans, Pantares, and Poets.

*translated and Extracted from the Original Letters of
the said Missionaries lately arrived: And most hum-
bly Recommended to the Consideration of the most Honour-
able CORPORATION for the Propagation of
the Gospel in Foreign Parts.*

PART II.

The Second Edition.

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T O T H E

R E A D E R.

WHereas God in his infinite Mercy hath been pleased, in these latter Days, to inspire some Souls, with a more than common Vigour, carrying on the Work of Reformation; the happy Effect resulting from thence, speaks loud of glorious and charitable an Enterprise already. Not to mention the noble Effect such Efforts have produced in several Parts of Europe, being obvious to every one that doth not wilfully shut his Eyes against it; one can't but take Notice of that enlarged Charity, which hath mov'd some so far, as to go beyond the Borders of Christendom, and scatter some Rays of Christian Knowledge, both upon the Eastern and upon the Western Parts.

It can't be expected, that in a succinct Prefatory Discourse as this is designed to be, I should set out the Usefulness of so generous a Design; much less, that I should go about to give an Account of that great Success wherewith it hath been blessed already. However, I can't but mention in a few Words, what hath been done in the EAST; and what might be further effected, if the Design now in Hand should, under the gracious Influence of the Lord, meet with any favourable Encouragements from the Christian Nations in Europe.

In

In the Year 1705, the King of Denmark solved upon sending some Missionaries to Tranquebar, upon the Coast of Coromandel, to attempt the Conversion of the Malabar-Heathens, inhabiting that Country. The University of HAL being applied to for fit Persons, to undertake so hazardous an Enterprize, Two young Divines bred in the said University, were singled out for this Undertaking; who, after having embarked about the latter End of November 1705, arrived at last at Tranquebar in July 1706. What Progress they have made hitherto, what Impediments they have met with in prosecuting their Design together with the singular Providence that has attended them, hath been publish'd from their own Letters, for Edification of the English Reader in the Year 1709.

But the Design did not end with those Two Missionaries. They soon perceived how great the Harvest was in those Parts, and how few Hands, to carry on a Work of so great Importance. Therefore at their earnest Sollicitation, Three more have been sent after them. These arrived at the Coast of Good Hope, in the Month of April 1709, and from thence gave an Account to their Correspondents in Denmark and Germany, of what might be helpful to them for furthering the Dispatch of their Errand to the East. The Knowledge of the Portuguese Language, and a good Number of NEW-TESTAMENTS in this Tongue, are commended to such, as perhaps in Time might follow them, as MEANS highly conducive for propagating the Gospel in the East. But this latter being now very scarce, or sold at least at a very high Rate, a new Impression will be required

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To the Reader.

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reby to answer the Expectation of our Missio-
ies. And 'tis hoped, some will be moved to lay
charitable a Design to Heart, and thereby to
port the Work so happily begun in these Parts.
such a Return of a Spiritual Benefit, the Tem-
al Riches our Europeans have drawn hitherto
the Heathen World, would prove a greater
sing to the Christians themselves, and our most
Religion would thereby in some Degree appear
like a City that is set on an Hill, and
be seen at a Distance.

Certainly, there is nothing more productive of melt-
Impressions, than the Religion established by
RIST. It softens the Heart into most tender Incl-
ions. It is of a communicative and overflowing Na-
; whereas "Wicked Men (to use the Words of a
worthy Writer,*) "are of most narrow and
confined Spirits; they are so contracted by the
pinching Particularities of earthly and created
things, so imprisoned in a dark Dungeon of Sen-
suality and Selfishness, so straitned through
their carnal Designs and Ends, that they cannot
stretch themselves, nor look beyond the Horizon
of Time and Sense. Truly, a Soul that is made
taker of this divine Amplitude, will expose her
to Hazards and Difficulties, to prevent the
nal Ruin of others. And if it makes those
are rooted in it, lay down their Lives for the
children; then without Doubt, such must be ut-
Strangers to it, as stick at laying down a little
oney for those that are in the way to come over to it.

We see how eager those of the Romish Party are,
push on their Designs up and down the Heathen
A World,

World, extending themselves from the East to West. Nothing is more frequently, or loudly objected by them against us, than the Conversions they have made amongst Heathens, both in the East and in the West; and the extreme Readiness and Zeal of great Numbers of their Clergy, to expose themselves to all manner of Perils, both by Sea and by Land, for the Propagation of the Christian Faith in the Inhabited World. And it is well known, that some of 'em have boasted, (when they are maintaining theirs to be the Catholick Church) that their Loss in Europe, what they call the Northern Heresy, has been more than made up to them, by the Accession of such great Numbers to their Communion, as within these last Centuries have been added to them, from amongst the Heathen Nations.

I know, what the common Evasion of Protestants in Relation to the Popish Missionaries, is, "That they do not act upon a good Principle; "they have no other End in what they undertake "than to promote the Interest of their Party, more "at last would prove an undermining, rather "than advancing of the Gospel of Christ. As on one Hand, I don't design at all, to justify the Conduct of the Roman-Catholick Missionaries (their Method being generally too slight, and not coming the Gravity of a Missionary of Christ) so on the other, I can't see for what Reason, Protestants should not act at all; because they who serve others act irregularly. Certainly, if the Roman Missionaries act upon a selfish Foundation, Protestants ought to act on a more solid One. If they act upon a partial Principle, Protestants ought to act upon a Principle more universal, more favourable of the Spirit of Christ, more attended with unity

Love and Benignity. If the Method of Roman-Catholicks seems too shallow, deadish, and superficial to us; then Protestants ought to carry it further, and inspire their Converts with the Power of Religion too. If those acquiesce in a pompous, though and Performance of a ceremonious Worship; then we ought so much the more to preach up an inward vital Principle, sending forth good Works, as many free and unconstrained Emanations. If we at the best, inform the Understanding only, we charge the Memory with some partial Sentiments of Religion; we ought not to take up there, but by a sincere Endeavour to work up the Will likewise into a ready Compliance with the Commandments of God. And in fine, do those venture Life and Limb, or compass Sea and Land, to make Profelytes to their Party, and all this, by the Influence of HUMAN Authority; and should not Protestants, under the gracious Influence of GOD himself, carry things considerably beyond what these are able to do?

What has been done in the East-Indies, on this behalf, the following Papers will give an Account of. That things cannot be expected from so few Hands, in so small a Compass of Time these Missionaries have been engag'd in this Work. However, thus much may be gathered from the various Oppositions and many Difficulties they all along have encounter'd with, that their Endeavour is not altogether destitute of Success, though perhaps it be but like a Grain of Mustard-Seed as yet, and scatter'd among a mean and contemptible sort of People too. The Work of God goes generally with a low Ebb, and moves on by degrees to its Spring-Tide: And the Religion of Christ still produces the same Effects which it produced

duced at its first appearing in a corrupted World, to set People at Variance against one another to create Divisions, and to send Fire on Earth.

'Tis true, the Kingdom of Christ may be built, even is to be built, without Noise and Brawls; the Kingdom of Antichrist (on the Ruins whereof spiritual Temple of Christ is to be raised,) will be pulled down, but with rumor and uproar; the great Enemy of Souls, never wanting, either by open Assaults of Malice, to persecute; or by exquisite Arts of Policy to disgrace the Promoters of that Religion, which will prove in fine the total Overtthrow of all his usurped Powers and Dominions. Hence, as so hazardous an Enterprize as the Work of Propagating the Gospel cannot be carried on so silently, as not to alarm a busy Enemy of Souls into most violent Opposition; so those that are acquainted with the Nature of Christ's Religion, will be so far from being offended at such Stirs and Divisions, that they will rather conclude, these to be the unavoidable Consequences of a pure Gospel preach'd in an impure & refractory World.

Something of what hath been said may be exemplified in the Conversion of a heathenish Poet-Scholar; the Circumstances whereof are briefly related in this Narrative; and which deserves so much more our Observation, since it raised so fierce a Storm among the Heathens in Malabar, who undoubtedly thought the Young-Man's Wit and Reason too good a sufficient Guard against the Religion of Christ. This may show, that God is able to reclaim some, even of the most refined Wits, who generally are turned backward, to submit to the Rules of a crucified Saviour.



A N
ccount of the PROGRESS
OF SOME
Danish Missionaries,
Sent to the
AST-INDIES,
For the Conversion of the
HEATHENS in MALABAR.

I.

Abstract of a Letter sent to an eminent Divine in Denmark: Dated at Tranquebar in the East-Indies, August the 22d, 1708.

As the Portuguese and Malabarick Language is of an absolute Necessity to such as are upon the Propagation of the Gospel of Christ in these Parts; so my Colleague and I agreed at last, that whilst he was taken up with
B the

the *Portuguese*, I should apply my self entire to the getting of the *Malabarick* Tongue, which I now found a particular Inclination. Under the gracious Assistance of God, I made so considerable Advances, that within the Compass of Six Months, I began to perform the Part of a Catechist in this Language. At first we spent four Hours a Day in teaching, viz. two Hours in catechizing some *Malabar* in their native Tongue, and two in instructing those that understood the *Portuguese*: The first of the Day was employ'd about practising the two Languages, and conversing with *Heathens*, *Moors*, and *Mahometans*. But the more Number of those that came over to Christianity increased, the more our Labour increased also, and our Congregation being now become pretty numerous, we went without any Delay about building a Church, for serving the best of our young Christians. Which Design we accomplish'd at last, after having passed through an abundance of Difficulties, which the Devil rais'd against it. It cost 250 *perdous*, and was consecrated August the 14th, 1707. and call'd *New-Jerusalem*.

From this Day we have constantly preached in it three Times a Week, both in *Malabar* and *Portuguese*. As for my self, (to whose Share the learning of the native Language of this Country is fallen,) I have explained hitherto the Articles of the Christian Faith in Six and Ten Sunday's Sermons. These I dictated to a *Malabarick* Amanuensis, and then got them by heart Word by Word. Every Friday I catechize both old and young, and on Wednesday

Gospel in the East.

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eat with them the last *Sunday's*-Sermon, but
ewise in an easy, and catechetical Manner :
ese plain and *Catechetical Exercises* having
ne much Good to *Heathens* and *Maho-*
ans, who use to be present in great Num-
s. My Colleague keeps to the same Method
th the *Portuguese* Tongue ; we endeavouring
much as possibly we can, to go hand in hand
ether, and with one Spirit to promote the
Work.

As for the *Order* I observe daily in the Ma-
ing of my pastoral Function, and in
e Preparation towards it, it is as follows :
ter Morning Prayer, I explain the Heads of
Catechism, from Six to Seven. From Se-
to Eight, I repeat my *Malabarick* Vocabu-
y, and the Phrases gathered in this Lan-
ge. From Eight to Twelve, I am entirely
employ'd about reading such *Malabar Books*, as I
e never read before ; a *Malabarick* Poet
Writer being present at the same time to
t me. The Poet is to give me a fuller
ight into all the Circumstances of each Story
rded in the Book, and to clear up the
re dark and intricate Passages of their Poems :
the Writer is to take down such Expres-
s as I am unacquainted with as yet.
Twelve a Clock, I go to Dinner, having
ointed one to read to me all this while out
he holy Bible. Betwixt One and Two, I
ally rest a little, the excessive Heat in
e Countries not permitting a Man to enter
n serious Business immediately after Din-
e. The Hours from Two to Three, I spend
catechizing ; and then I fall again to read

Malabarian Books till Five, when we begin Exercise of Piety in our native Tongue, the Edification of the *Germans* residing here. This lasteth till Six; and from this to Seven, meet for a mutual *Conference*, every one giving an Account of the Management of that particular Charge, which is committed to his Trust, of the Difficulties it is attended with. When upon we consider, by a joint Concurrence of proper *Means*, how to remove every thing that may retard the Work, and how to order the whole Matter more and more to the Advantage. When this is over, a *Malabarian* reads to me out of one of their Books, Eight a Clock; but then Choice is made of such Books only, as are done in a plain and familiar way, the Style whereof I endeavour to express in my daily Work and Conversion. Hence it has happened, that now and then one Author has been read an hundred Times to me, and never laid aside, till I was fully acquainted with every Word in particular, and its entire Coherence with the rest. By this Means I have considerably improved my self in the Language. From Eight to Nine, I am at Supper, which being done, I enter upon a short Examination both with my Children and my People about the things happening that Day, and then I conclude my Day's Work with singing and praying.

This is a succinct Draught of the Management of my pastoral Function in this place, which however, is interrupted in those Days wherein I use to preach; and besides this, many Visits I receive from the *Malabarians* and

Gospel in the East.

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Moors, being unwilling to put away any one that comes to confer with me on a religious account. Some of their Poets come now and then a great way off for this Purpose; whose Visits I return, whenever conveniently I can. But besides this, I make often a Step into the adjacent Towns and Villages, and take a View of their Schools, being crowded wherever I come, with *Moors* and *Malabarians*, whom I discourse about the way to Salvation. I freely confess, that, notwithstanding this People be led away in a World of Errors and Delusions, they nevertheless give at Times so pertinent Answers in matters of Religion, as perhaps I should have never thought of before. I remember that some of our Learned in *Europe* have writ entire Books about *Methods and Ways of converting Heathens*: But well may they write methods of converting Heathens, whilst at the same time they only argue with themselves, touching both the *Objections* and the *Answers* from their own Stock. Should they come to closer Conversation with the Pagans, and hear their Shifts and Evasions themselves, they would not find 'em so destitute of Arguments as we imagine, but even able to baffle now and then one Proof alledged for Christianity with ten others brought in against it. It requires an experimental Wisdom to convey a saving Knowledge into their Mind, and to convince 'em of the *Folly* of Heathenism, and the *Truth* of Christianity. And this Wisdom is not to be had in the Barren Schools of Logic and *Metaphysics*, but must be learned at another University, and derived from God.

himself for this Purpose. The best way is, keep the Mind constantly in that Temper and Serenity, that the Great God may influence himself, and qualify it for so important Work; that so in some degree at least, may be obtained what the Lord hath promised his Disciples sent out to preach the Gospel *Matth. X. 19.*

The Heathens have Abundance of Subterfuges whereby they endeavour to vindicate themselves, and to frustrate the Design of a Missionary. If Christians find one Error in the *Doctrine* of the Heathens, these will find in the *Life* and Conduct of the Christians. It would be infinitely better, if never any Christian had been among 'em; for then the Mind would be less prepossessed against the Truth of Christianity, the free Reception whereof is now stifled, by many and inveterate Sins and Customs, they have observed all along among Christians. However, the Lord is able to reclaim some, and to break the Chains of these headstrong Evasions, whereby they are restrained from embracing the Gospel of Christ.

The greatest Efforts must be bestowed on the *Education of Children*. In these a solid and lasting Foundation may sooner be laid than in those that are grown old in their heathenish Fancies and Superstitions. For this Reason, we soon after our Arrival here, began to set up a *Charity-School*, which afterwards was followed by another, and are hitherto both managed successfully by the Blessing of God. My Colleague is taken up with a *Portuguese School*; (where also *Danish* and *German*

taught) as I am with a *Malabarick* One, be-
 assisted therein by two Ushers. *Eight*
 children are freely boarded and provided
 with all Necessaries; and we are resolved to
 maintain all the Children of such Parents as
 come over to Christianity, that hereby we may
 be in the full Management of these Children
 times, and give 'em such an Education,
 as is like to produce some good Effects in
 time. We heartily wish to be supplied with
 a *Malabarick* and *Portuguese* Printing-Press, to
 save the expensive Charges of getting such
 Books transcribed, as may serve our End in
 carrying on this Work. I have hitherto em-
 ploy'd Six *Malabarick* Writers in my House,
 which, considering our present Circumstan-
 ces, will prove too chargeable at last. 'Tis
 true, those Books which we get from the *Ma-
 labar-Heathens* must be entirely transcribed, or
 else bought up for ready Money, if People
 will part with them; but such as lay down
 the Grounds of our holy Religion, and are to
 be dispersed among the Heathens here, must
 be carefully printed off for this Design.
 I have often sent some *Malabarick* Writers
 a great way into the Country, in order to buy
 up *Malabarian* Books from the Widows of the
 deceased *Bramans*. But there are a great many
 more of those Books, which being grown very
 scarce, are not so easily found out. Howe-
 ver, I do what I can to get 'em into my
 hands, and to purchase 'em at any rate, that
 I may be able to unravel the better, the
 Mysteries and fundamental Principles of their
 idolatrous Religion; which in due Time, I

hope to lay open in all its black Colours, and confute it out of their own Writings. And on this Account a good store of Books, y^e know, will do me much Service. However my present Design is chiefly bent upon translating the Word of God into the Language of the Heathens : And my daily Prayer is, that the Lord would qualify me for so important an Undertaking, which in Time may establish the Religion of Christ on a firm Foot in these Parts.

There is a vast Difference betwixt the *European* Languages ; but notwithstanding, I find it *expressive* enough for uttering and explaining therein the Word of God, tho' at the same time, it will be altogether impossible to keep close to that Punctuation and Distinction of Verses, which is obvious in *European* Translations. The Reason is, that every particular Genius and Idiom, whereby the Language is distinguished from all the rest, it often happening that a Verse is to be placed in the End, which nevertheless in the *Greek* and *Hebrew* Text, is put in the Beginning, and again, what was in the Beginning, must there come in about the End, if you'll have the People understand it. Besides this, there is neither *Comma*, nor *Colon*, nor *Semicolon*, to be met with in the Construction of this Language ; and therefore no Verse can be concluded, but where there is a *Full-point* in *European* Languages. If these particular Rules be neglected, no *Malabarian* will be able to pick out the true meaning of the Word. And this is the Reason, that now and then two or three Verses must be contracted into

and when they come to be transfused into
Malabarick. And in this Work of Translating,
 I am to embark quite alone, there being not
 one Man I know of, either among Christians
 or Heathens here, qualified for lending me
 a Hand herein, or for doing but one entire
 sentence without Faults.

By this short account, you may learn, *Reve-*
nd Sir, that we don't trifle away our Time,
 but spend it to no Purpose in these Parts. There-
 fore, as by the gracious Assistance of the Lord,
 I shall further endeavour to answer the Cha-
 racter of *Missionaries*; so we hope you will be
 ready to second, on your Side, these Endeavours,
 and to contribute what lies in you towards
 gaining more Ground among the Heathens
 here. We were not a little rejoiced when we
 were informed, how favourably his Majesty was
 disposed towards this Work, in sending over
 us a considerable Sum for facilitating our
 present Design. But this being unfortunately
 lost, and so never came to our Hands, we have
 not been able hitherto, much to enlarge our re-
 ligious Establishments among the Heathens
 here, &c.

This is an Abstract of the Letter sent by Mr.
J. J. J. J. J., to the abovesaid Divine, in the
 year 1708, being attended with a Parcel of
 writings, under the Title of *Bibliotheca Ma-*
larica. This contains *Twenty Six* Sermons
 preach'd in their Church at *Tranquebar*, call'd
Jerusalem, and an account of Two *Malabarick*
Dictionaries, (compiled for the Use of such as
 design to learn this Language,) which are to fol-
 low hereafter.

Of

Of the first Dictionary, the Missionary himself gives the following Account: It comprises above *Twenty Thousand Words* and Phrases. In one Line the *Malabarick* is set down in its own Character, and in the other is placed the Latin Pronunciation, and in the Third the German. This Work has kept me employed Two Years, having read over for that Purpose above *Two Hundred Malabarick* Authors, and taken down the most elegant Phrases out of every Book. And because this Language is wonderfully simple and copious, I make still daily Additions to this Dictionary. For rendering the Book compleat as possibly I can, I have not only rendered *Theological, Philosophical, and Historical* Authors, but likewise those that treat upon *Physick and Oeconomy*. However, I have not been able yet to digest this Book into a regular Order or Method, the Words being mixt together confusedly, and as they happen'd to occur when I was reading. If I should gain Time to go through with it, and to rank every Word under its proper Head, I don't question, but it will prove highly serviceable to all the young Learners of this Language. But this I can't promise to accomplish without the Convenience of a *Printing-Press*. The Book it self is increased ready to *Four* Alphabets, and Additions are making every Day.

Besides this Dictionary, exhibiting more *vulgar* Words, and intended for the common Benefit of Missionaries, I have also collected a *Poetical Dictionary*, taken out of all sorts of Poetical Writers. This Book besides the vast Charge I have been at in com-

ing it, hath cost me a deal of Toil and Labour. I have maintained in my House, for the space of Four Months, several *Poets*, being the greatest Masters of this Tongue. The whole digested into *Twelve* Parts, and all the Names reduced already to their proper Heads.

The *First* Part contains the Poetical Denotation of the chief *Idols* of the *Malabarians*, every Name pointing out at the same Time the Qualities and Transactions of every Idol in particular. One Idol has often more than an hundred Names given it; and since they have so vast a Multitude of Gods, (besides the 43000 *Deities* or great Prophets) 'tis no small Piece of Industry to conn only the bare Names of these Idols: Not to mention the great Deeds and exploits performed by them in the Fourteen Worlds, where they command. But as for my Dictionary, it relates the Names of the Superior Gods only, these being most commonly mentioned in their poetical Fictions. There is almost so great a Difference betwixt the *vulgar* and poetical *Malabarick*, as there is betwixt *Latin* and *High-Dutch*. For notwithstanding the way of reading be the same, no common *Malabarian* can understand the Compositions of the Poets without an Interpreter. And this is the Reason that there are so very few that are able to give a competent Account of the Principles of their Worship, the religious Books being written in so dark and abstruse a Language as no mean Person is able to dive into. It besides the Titles of the Gods, the first part of this Dictionary comprehends also the Names of the Heavens, Planets, and of other

ce-

celestial Bodies ; in the Description wherof Heathens exactly agree with our European Scholars.

The *Second* Part of the *Poetical Dictionary* treats upon *Man*, and his several Ages, *Seasons*, *Actions*, &c. One King has often *Three* Names. In like manner do their *Hermits* and *Priests* abound in many differing *Titles* and *Denominations*.

The *Third* Part sets down the Names of manner of wild and tame *Beasts*, *Birds*, &c.

The *Fourth* Part is filled with the Names of *Trees*, *Flowers*, &c.

The *Fifth*, with the Words concerning the *World*, *Mountains*, *Rivers*, *Towns*, &c.

The *Sixth* Part lays down the Names of *Victuals*, or things eatable ; likewise of *Minerals*, &c.

The *Seventh* Part treats on the several *sorts* of *Weapons* the *Malabar-Gods* have made Use of in their warlike *Atchievements*. Likewise of all manner of *Utensils*, and *Household Stuff*, &c.

I freely confess that this *Dictionary* is of great Use to me in delivering the Word of God to my *Congregation* ; a plain *Stile* being the fittest for *Instruction*. However, it is a Key to unlock and to untie all these *Mysteries* and knotty *Difficulties* wherewith the *Malabar Poets* are stuffed. And because I am resolved to expose, one time or other, all these *heathenish Fopperies* in their own and native *Ugly* I found my self oblig'd to venture thus far into these spacious *Fields* of the *Malabar-Poets*. Besides this, the many *Visits* I receive from

ets themselves, seem to make it necessary ;
 ey putting almost every thing they speak, in
 poetical Drefs, where I must understand at
 st what they say, in order to confute the bet-
 their silly Tales and Stories. Certainly,
 ese importunate Scriblers have pester'd the
 eathen World, with infinite Numbers of
 orthless Books. The best is, that there are
 t a few that understand them, and these are
 nderally a great deal wiser than those that
 up for Poets, and know all their bomba-
 ck Fictions to a Nicety.

There are a pretty many of the *Malabarians*
 ourably inclined to Christianity ; but hardly
 ll any of these *poetical Wits* (who think
 emselves to be the politer Part of this World,
 d raised above the common level) give way
 the plain Truth of the Gospel of Christ ; nay,
 ead of submitting to the Dictates of true Re-
 ion, they, out of Pride and Vanity, raise all
 nner of frivolous Disputes against it, and by
 ny philosophical Shifts and Evasions indispose
 emselves, and others too, for the Reception
 our most holy Religion.

II.

*An Abstract of some Letters writ Apr
the 20th and 28th, 1709, by one
the last Missionaries, arrived then at
Cape of Good-Hope, in his way
Tranquebar in the East-Indies.*

WE have begun on board our Ship to apply our selves to learn *Portuguese* and *Malabarick*, these being the Two Languages that will enable us to propagate the Gospel in those Parts. I am sorry, we were not provided at our Departure with some more Books writ in *Portuguese*, that we might have more Help, for reading and practising it sometimes. I have heard from some that were board of our Ship, and had been heretofore great Travellers in many *East-India* Countries that the *Portuguese* is of far greater and more extensive Use, than even the *Malabarick* Language it self; going almost through all the Parts of the *East*; whereas the *Malabarick* is confined to a certain Tract only.

'Tis pity we have no better Helps in Germany, for learning this Language to Perfection since it is so *universally* useful for such as may be appointed in time, to follow us on the same Design we are engaged in. Those would be ready to enter upon Business as soon as the

me over. Here at the *Cape*, we got one New-
 Testament in the *Portuguese* Tongue, printed
Amsterdam, in the Year 1681. 4to. which cost
 Three Specie-dollars. And another small
 Treatise, in the same Language, was present-
 ed, containing the *Catechetical Principles* of the
 Christian Religion. We design to apply our
 selves entirely to this Language these two
 months, which we are like to be still a Ship-
 board, before we reach *Tranquebar*, in hopes
 that in a few Weeks after our Arrival there,
 we shall be serviceable to those that are gone
 before us.

As for the aforesaid *New-Testament*, you must
 know, that it was translated in *Batavia*, by
 the *Dutch* Ministers there; but the first Im-
 pression proving very faulty, it was remitted to
Amsterdam, and printed the Second Time, after
 it was revised. If a Founder and Printer could
 be sent over in Time, and readily provided
 with *Latin* Types, it would effectually, and
 without any great delay, further our present
 Design; for the *Portuguese* Language being of so
 ample a Use, true and practical Christianity
 might be scattered by this Means throughout
 most of these *Eastern* Countries.

We have found here abundance of *Germans*,
 and many of the *Lutheran* Confession; one
 whereof presented me with Sixteen Guilders
Dutch Money, for the promoting of our Design
 in the *East-Indies*. This Gentleman was bred a
 scholar, and had studied at the University of
Leiden. In the Year 1700, he listed himself into
 the *Dutch* Service, and being arrived at the
Cape, he settled himself here, and is now in
 very

very good Circumstances. He had read he the *Narrative of the Hospital at Hall*, and the wonderful *Footsteps of Providence* attending it, and being particularly affected with the Account given in the latter Part, of the Contributions gathered in *Germany*, for the Support of the newly-converted Heathens in *Malabar*, he offer'd me the aforesaid Sum to the said Purpose. The Governour here hath entertained me twice at Dinner, and is a Gentleman of an easie and obliging Conversation. Every thing is very dear here, and one can hardly live for less than a *Specie-Dollar* a Day.

III.

Letters from Copenhagen, dated June 14th, give an Account, that a Danish East-India Ship was arrived at last in Norway, after a very long and tedious Voyage.

Letters that came by this Ship, bring an Account, that the Missionaries gain Ground more and more among the Heathens in *Malabar*, and that God had open'd 'em a Door to speak the Mysteries of Christ. They meet with a deal of Opposition, whereby the common Enemy of Souls endeavours to obstruct

Work of Reformation in those Parts. However, their Congregation is increased at present to above one *Hundred* Souls, and they have some Hopes, there would be a considerable Addition in a short Time. They tell us, the *Malabarians* did not only resort from distant Places, to hear the Word preach'd in their own Language, but had also many private Conferences with the Christian Missionaries, upon the Subject of the Salvation of Souls. Mr. *Ziegenbalgh*, who is one of these Missionaries, and the greatest Proficient in the *Malabarick* Tongue, has sent over several Treatises compiled by himself in that Language. They bear the following Inscriptions, set down by the Author himself: (1) *Twenty Six* Sermons preach'd at our *Jerusalem-Church*, upon all Articles of the Christian Religion. (2) A Treatise of the Examination of such as are to be baptized: (3) A Book of *Psalms* usually sung in our Church. As for the outside of these Books, they are of a quite different Dress from those in *Europe*. There is neither Paper, nor Leather, neither Ink nor Pen used by them, the Characters being by the Help of Iron Stamps impressed on a sort of Leaves of a certain Tree, which is much like a Palm-Tree. At the End of every Leaf a Hole is made, and through the Hole a String drawn, whereby the Leaves are kept together; but they must be unloosened, whenever the Prints of these Characters are to be read. They give a further Account, that both *Malabarians* and *Moors* did very much frequent their Sermons, but particularly their catechetical

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cal Exercises. They had many Visits from the Poets, and such as were thought learned among the *Malabarians*, which often came from very distant Places, and put abundance of abstruse and intricate Questions, with other disputable Cases to them. Whereby however, the Missionaries took an Opportunity, to intersperse their Answers with good and practical Relations, in order to fix the Minds of the Heathens on such things wherein the greatest Stresses, and the very Substance of Christian Religion lie, and to withdraw them from those nice and useless Speculations, they too much run upon.

Some time ago, one of the Missionaries taking a Journey to a large Town, called, *Nagapattinam*, was every where kindly received by the *Malabarians*. In this Place he made a Stay of several Days, and, after having contracted some Acquaintance with some of the leading Men of the Town, he obtained, that a solemn Disputation was to be on Foot, and held in the Castle there. Abundance of *Bramanes*, *Pantares* and *Poets*, and the Learned of the Town, with a Multitude of common People, flocked together to be present at that Solemnity. It lasted from the Morning till one a Clock in the Afternoon. The Missionary began the Act with a short Oration in *Malabarick*, and then levelled his Discourse chiefly against the idolatrous Worship so much in vogue among the Heathens there. But there was but one that would venture to give an Answer to what the Missionary delivered to them, and he is generally look'd upon as one of the greatest Saints in that Place.

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After the Disputation was over, the Missionary concluded again with a short *Monitory Oration*, which was answered by one of the eldest *Manes*, who returned Thanks in the Name of the whole Company, expressing withal a great Satisfaction at the kind Invitation offer'd by the Missionary. All this caused a great and Commotion in the whole Town. Soon after, when this Gentleman was come home again, he writ a large Letter to all the *Bramans* and *Pantares* then present, and repeated to them in Writing, what before was declared to them by Word of Mouth, being in good hopes, to see in time a happy Product of the Gospel scattered then among the Heathens in that Place.

In the *Divinity* and *Philosophy* of the *Malabarians*, he adds the following Particulars to what has been said already on that Subject, the first *Collection of Letters*. They have a regular *Language*, which may be reduced to a certain Standard or Rules of *Grammar*. Our learned Men in *Europe* have their Course of *Philosophical Sciences*, so have the *Malabarians* too, and treat them in a regular methodical Manner, as well as our Scholars in *Europe*. They have a *Written Law*, from whence, as from the Fountain-Head, they deduce all their Theological Deductions and Determinations.

Concerning GOD, they'll tell you, they believe in but One divine Being, which they set forth for the original and productive Cause of all other things; calling it accordingly *Barabastu*, or the supremest Being of all. This

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God, they say, doth not concern himself immediately about things of little Moment, living out either in this or in other World but has created some other great Gods as Vice-gerents, by whom all the Worlds, and Creatures therein, are moved and influenced. These Gods, say they, have again their subordinate Gods; of whom every one is said to have his particular Station and Government of things assigned to him: By this *Midling* of Gods, Men are created according to the Order of the supreme Being; and therefore to think it but reasonable, they should have *some* kind of Worship allotted to them, not excluding even the very lowest or *Third Order* Gods, since Men received many Tokens of Kindness from them too. They add, that all the inferior sorts of Worship are resolved at last into the sublimest Worship, due to the supreme Being.

They pretend likewise, that wise and understanding Men among 'em, perform their Worship *without Images*; these being design'd, they say, for Children only, and the duller sort of People, who know not what Idea's or Representations to frame of these heavenly Beings. They tell ye, that after the supreme Being there are 3300000 Gods, all depending on the first or primary Substance. They say, there are *Forty Eight Thousand Rishi*, or *great Prophets*, and an infinite Number of Angels, and other inferior Officers.

The *Genealogy* or gradual Production of the Gods, is also remarkable, and is ranked among them in this Series: (1) The Being of all Beings

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the supreme God created Eternity. (2) Eternity brought forth *Tschuwen*. (3) By this *Tschuwen* the Goddess *Tschaddy* was created. (4) This Goddess *Tschaddy* produced *Putadi*, or the elementary and sensitive World. (5) By *Putadi* the Sound or ringing was framed. (6) The Sound's Offspring was Nature. (7) Nature afterwards begat the great God *Tschatat-tschuwen*, and (8) this again brought forth another great God, call'd *Mageschurn*. (9) From *Mageschurn* sprung up *Ruddiren* or *Ispuren*; and (10) from *Ruddiren* the great God *Wischtuum*. (11) This again created *Bruma*, which (12) was the productive Principle of the Soul. (13) The Soul created at last the Heaven, or that vast expanse betwixt Heaven and Earth, which takes up the fifth Element, according to the *Arabarick* Philosophy, or rather, the Reception of the other four Elements. (14) This Heaven begat or created the Air. (15) The Air begat the Fire. (16) The Fire begat the Water, and (17) the Water begat the Earth. As for the rest of their Gods and holy Prophets, they furnish out a large and long-linked Roll or Genealogy, too prolix and tedious to be inserted here.

Concerning the *Nature of their Gods*, they fully confess, they are subject to various changes and Mutations, as well as the Creatures themselves, and that each of 'em hath a fix'd Term both of Life and Government. After the Expiration of all these set Times, every thing, say they, shall return into the lap of all Beings, and then there shall follow a new Creation. There are great Differences

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ferences among 'em about the *Worship* of the Gods, one Party preferring this, and another Party being more fond of that. They say, in old Times, their Gods frequently appeared upon Earth; and of these Apparitions, they coin a World of ridiculous Tales and Stories. They say, there are *Fourteen* Worlds, seven superior, and seven inferior Ones, with many huge Seas moving betwixt them. This Notion furnishes their Poets with Abundance of Fictions and Fancies; and whenever they entertain you with an Account of some strange Accidents and Adventures, they only tell you that those Things happened in such and such a World, without thinking themselves obliged to alledge any other Proof for it.

As for the *Creation of Man*, they tell you that *Sixty Thousand* Men were created at first, but that *Thirty Thousand* turned Devils after, and *Thirty Thousand* remained Men, both of 'em being multiplied afterwards into infinite Numbers. To the Knowledge of the *Image of God*, after which the first Man was created, and of the deplorable Loss ensuing it, they are utter Strangers. Their Notions about *Sin* is also very lame and imperfect. They say, it comes from the Constitution of the Body, and from *excessive Eating and Drinking*. But their *Bramaves* tell you, they are no Sinners at all, but the Offspring of the great God *Bruma*; and so think themselves to be pure and sinless all over.

About the *Soul of Man*, they have a multitude of strange and confused Notions. Some say, that God himself is the Soul; others

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firm it only to be a Part of God: Others
ve out, that God, at the Creation of the
world, created also all those Souls that were
signed to go into the Bodies of Men. Others
ain will tell ye, the Soul is begotten by the
rents. Others believe it to be the Product
the five Elements. The most Part think,
ery one hath two Souls; a good One, and
bad One. Touching the *Senses* of Man,
ey maintain there are five inward, and five
tward Senses; whereof they hold the latter
be bad, and the former good and holy.
ey are generally for the *Transmigration* of
e Soul out of one Body into another, in or-
er to her full and perfect Purification. But
for such as have all along liv'd a good and
oly Life, they tell you, that they are *imme-*
ately translated to a State of compleat Blifs
d Happinefs.

Of those that have been defiled by a great
any Sins in the World, they hold, that
ey must wander from one Body into ano-
er, and by this means be *born* over and over
ain, till they gain a perfect Purification at
st, and be admitted to the holy Enjoyment
d Company of the Gods. From this Prin-
ple they farther infer, that those that
ve indulged themselves in all Manner of
ewdness and Vanity, are often forced into
e very wild and venomous Beasts, or else
orn again into the World in a very poor and
ean Condition: Whereas those that have
one a great deal of Good, but without being
et arrived to the pitch of Perfection, are
orn again, some like Kings, some like great

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Scholars, and some like other topping and first-rate Men in the World.

I must needs say, that in this vast Multitude of People, hurried about with so many odd and uncouth Notions, I have never yet met with any one *Atheist*; I mean, such an one that had the Boldness to contradict the Existence of a Sovereign Being, and the Truth of a future Life. On the other Hand, I have seen many that will undergo a deal of Pains and Labour, to fit themselves for a better State in the next World. Many will quit all they have; Wife, Children, and Estate, and retire into some Solitude, to do Penance for their former Life. Some will employ themselves entirely about Acts and Offices of Humanity, erecting up and down Abundance of *Charitable Houses*, wherein both indigent Travellers, and other poor People, may find some Rest and Refreshment. There are likewise some spacious Buildings like Cloysters or Colleges to be seen in some Places, wherein often a Thousand poor People are entertained at once.

In the Year 1708, a certain Queen residing not far from *Tranquebar*, departed this Life. I have been told for certain, that she entertained to the Number of Ten Thousand *Brahmanes* at free Cost. The same Benefit she conferred likewise on Abundance of Pilgrims and Travellers, in a particular Building set up for that End, and which is continued by her Daughter to this very Day. And all this they do, in order to prepare themselves for another World, and to please their Gods, of whom their Books inform 'em, that they often ap-

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in the Shape of Beggars, and unexpected-
steal in upon People, to see, whether they
diligent in relieving the Wants of the Poor
and Needy. Some of such charitable and
publick-spirited Men, have by their Gods been
taken up triumphingly, with Soul and Body,
to the Regions of the Blessed, as the *Malabar-
rick* Historians tell us. And this is another
motive that encourages them to such generous
acts of Love and Charity.

Concerning the *State of Happiness after this
life*, our *Malabarians* inform us of *Four De-
grees or Mansions*, prepared for the better
sort of People. The first degree is term'd by
them, *Tschalogum*, signifying *Paradise*. The
second is, *Tschalmibum*, importing a *very near
Access* to the Great God. The third is call'd,
Charubum. Such as arrive to this degree, are
made the *very Image* of God. The fourth is,
Schautschium, and *unites its Inhabitants entirely
to the Supreme Being*. Many, to render them-
selves worthy of so glorious a State, live a
very precise and virtuous Life. Some have
far thrown off all manner of idolatrous
worship, that they don't so much as come
near a *Pagode*. All their Endeavours are en-
tirely bent upon the Practice of Virtue and
strictness of Life; nay, all their Discourses
are of nothing, but of Virtue and good
morals. This Sort of Men do not own any
religious Party at all, thinking themselves
stand above the common Set of Religions used
among the Heathens. They are ready at any
time, to entertain you with Discourses con-
cerning Virtue and Holiness of Life; but as
soon

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soon as you touch upon the Article of *CHRIST* and the Difference betwixt theirs, *Christ's Religion*, they don't seem to like it well, as if you barely talk to them of *Virtue* and *Purity of Life and Manners*.

I forgot to tell you, that the abovesaid *Transmigration* and various *Revolutions of Souls* makes one of the strong *Prejudices* against the *Christian Religion* among the *Malabar-Heathens*, and is one of the greatest *Stratagems* of the *Devil*, whereby makes many of them think slightly of their horrid *Sins and Pollutions*. For whilst they don't believe any other *Punishment* to be inflicted upon the wicked, but these *Revolutions of the Soul*, and the being born again and again into the *World*; they grow at quite familiar with this *Fancy* about the *Revolutions of the Soul*. Some of 'em have been convinced of the *Sottishness* of this *Notion* and entirely put to a *Non-plus*; but it be one of the eldest *Articles* of their *Faith* and handed down to them by a long and interrupted *Tradition*, 'tis hard to remove *Prejudice* so deeply rooted, and so commonly received among 'em.

And because I touch here at the *Prejudice* of these *Heathens* against our most holy *Religion*, I must mention also another, whereby the *Work* of their *Conversion* is made very difficult; and this is the *Prerogative* they have of a *purser and stricter Life*, than what is commonly observe among *Christians*, who much let loose the *Reins* to *Sin and Vanity* and thereby render the *Name* of that *fact*

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CHRISTIAN Religion they outwardly profess, odious to the
or offended Heathens. For though they
the Christians diligently attend their reli-
ous Ordinances and Formalities, and hear
em boast of the only true Church and Way
Worship, rejecting at the same time with
 disdain, the Religion of the Heathens; yet
it extremely hard, (nay, beyond all hu-
ane Skill and Endeavours) to make them be-
lieve, the *Christian Religion* to be the safest, and
the only true Way to Salvation.

All our Demonstrations about the Excel-
lency and Nobleness of the Christian Consti-
tution, make but a very slight Impression,
whilst they find the Christians generally so
much debauched in their Manners, and so
much given up to Gluttony, Drunkenness,
Lewdness, Cursing, Swearing, Cheating, and
Hozening, notwithstanding all their fair and
specious Pretences to true Virtue and Religi-
on. But more particularly are they offended
at that haughty and *Proud Temper*, so obvious
in the Conduct of our Christians here. They
are too apt indeed, to value themselves upon
their own Parts, Wit, and Abilities, and to
disdain and despise the poor Heathens; nay,
to call 'em *Dogs*, and other Names, and to
do 'em all the Spight and Malice they are able
to contrive: Yea, some Christians are arriv'd
to such an intolerable Pitch of Haughtiness,
as to be utterly ashamed of the Heathens, even
when they are brought over to Christia-
nity it self; much less will they be induced to
live with them as with *Brethren* in Christ; a
Name

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Name so much used and beloved among the first Christians in the primitive Days.

Many of the Heathens, it is true, are convinced of the Soundness of the Doctrine all along have proposed to them; but casting their Eyes, upon the profligate Manners of the Christians, they are at a stand, not knowing what to betake themselves to. They suppose that *true Religion* and a *disorderly Conversation* are Things utterly inconsistent and incompatible. And because they see the Christians pursue their wonted Pleasure presently after divine Service; some of the Heathens have from thence taken up a Notion, as if the Christian Preachers, in their ordinary Sermons did teach their People all those notorious Vices and Debaucheries, and encourage 'em in such a dissolute Course of Life.

Now to remove, as much as in us lies, these fierce and headstrong Obstacles, we have endeavoured to give them more Opportunity to hear the Word of God from us oftner; that so, perhaps they might be induced to take that rather for a Standard of the Christian Religion, than the corrupt Life, and loose Conversation of the so-called Christians, which have leavened their Minds with a World of Prejudices against Christianity it self. But finding our *Jerusalem-Church* of too small a Company we have Thoughts of enlarging it, as soon as possibly we can.

Besides this, we are resolved, to raise another *Church* in a Town not far from hence. This, if brought about, will enable us to scatter the Word of the Gospel among the Hea-

ens more abundantly. But for the present, we are chiefly bent upon *Translating the New-Testament into Malabarick*; in hopes, that such Work may prove the Foundation of a plentiful Blessing, if once it may happen to see the Light. A *Malabarick and Portuguese* Printing-Press, you know, would be highly serviceable for so useful a Work; the transcribing of Books, being attended with almost insuperable Difficulties.

Our *Charity-School* is now branched out into two, and the Number of Children considerably increased. And here we find, *the Beginning of a real Reformation must be made*; the old *Malabarians* being for the most Part, too fond of their long accustomed idolatrous way of worship.

IV.

An Abstract of a Letter sent to a Gentleman at London; Dated at Tranquebar, October 19th, 1709.

AS the Lord hath not left our Labour without a Blessing hitherto on one hand, on the other, the common Enemy of Souls hath not been wanting, to set himself with might and main against it, and to destroy, if possible, the Work of the Gospel at its first ap-

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appearing in the heathen World. Three Days ago a *Malabar Poet* was christned by us, not without a great alarm of all the Heathens that inhabit those Parts. He has conversed with us these Three Years past, and during the time receiv'd many a good Conviction about the Truth of our holy Religion.

He has been particularly helpful to me both in purchasing abundance of *Malabar-Authors* and in getting a competent Insight into the *Poetry* of the Heathens here. Almost a Quarter of a Year ago, he penn'd a Letter, and directed it to all the Learned in *Germany*, together with 608 *Questions*, treating upon *Divinity* and *Philosophy*, wherein he wanted to have their Determination. I have indeed translated these *Questions*, but never could be induc'd to believe, this young Man would ever engage in good earnest in the Christian Religion; being too much influenced by the vain Suggestions of his own corrupted Reason, which, you know, is apt to cast Mists before Peoples Eyes, and, when it gets the Sway, to adulterate the Simplicity of Christian Faith and Practice. But the Lord hath given a Check to this Unbelief; the young Man being now lively touch'd, by the Operation of God's holy Spirit, and resolv'd to give himself up to the Conduict of a better Master.

We put him at first to the transcribing of such Books as we compos'd in *Malabarick*, for the Benefit of the Heathens; such as the Gospel of St. *Matthew*, and a Piece containing the *First Rudiments of the Christian Religion*. By being taken up with so sacred a Work, our

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It was wrought upon so far, as made him enter into more serious Thoughts, and at last give way to the divine Convictions about the Pre-eminence of the Christian Religion beyond theirs. Hereupon we employed him daily the Hours in teaching in one of our *Malabar-Schools*: And it was then, he reduc'd the *Atheism* and the *History of Christ* into *Malabarick-Verse*, which he at Night, when our business was over, would sing with the Children in the Balcony of our House. And from these and the like Transactions, wherewith he now seem'd to be extraordinarily affected, we daily gather'd, there was perhaps some good impression convey'd into his Mind, which in time might gain more Strength, and conquer the opposite Sentiments of his own Reason, wherewith he was so tenacious. We endeavour'd however, to blow up, by seasonable Instructions, that tender Spark of Life, that began to break forth in the midst of a Multitude of strong Prejudices.

At last, he unbossomed freely unto us the more interior Recesses of his Mind, which led to this Effect: "I have read all along, and he, "the Books both of the *Malabarians* and *Mahometans*, leaving none unperused that came to my Hands; nay, I have taught 'em publickly in my School, although I must now confess at last, I never found any solid Rest and Satisfaction in them: On the contrary, I am convinced they contain nothing but a pack of Lies, and a huddle of odd and confused Notions. But after I began to apply my self to the
" reading

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“ reading of the Christian Books, I met
 “ deed up and down with Things perplexing
 “ and puzzling me not a little, though, as for the
 “ fundamental Principles, I found them in the
 “ main, so strong and enforcing, that at last
 “ was oblig’d to yield to the Convictions resulting
 “ from thence, and to own this to be the
 “ only true, and saving Religion in the World.
 “ I have not been easy in the very Nights, nor
 “ would my Thoughts suffer me to sleep quietly
 “ etly, till Things were brought to this pass.
 “ have for this Purpose got by heart the
 “ *techism* already, and given diligent Attendance
 “ dance when it was expounded.

Hereupon he asked our further Advice, and
 we heartily rejoiced at so noble a Conviction
 which, after having work’d a while within
 now vented it self by such a free and uncon-
 pelled Confession. We then unfolded unto
 him the Duty of *Prayer*, of *Repentance*, of a
living Faith, and of other Points more near
 relating to his present Circumstances. After
 this, he gave plainer Proofs every Day of the
Principle of Grace, acting within, and quicken-
 ing him into a full Resolution at last. How-
 ever all this was followed by a great many
 Trials that soon after beset him, when the Re-
 mor of his turning Christian came to be spread
 through the whole Town, and was become the
 common Subject of Conversation among the
 Heathens. They began now to insult him every
 where, and did their utmost to restrain him from
 venturing too far into Christianity, being
 a little afraid, he might, by his Example, draw
 many more after him. His Parents thought

them

themselves particularly obliged to confine
Son to the old Way of Worship; and this
prosecuted a while with much Vigour and
zeal. They shut him up for three
Days together, and left him without any Vi-
sits, to terrify him from the Way he was
going in. After this; his Friends and Rela-
tives rush'd in upon him, and because 'twas
that one of their heathenish Festivals was
to be celebrated, they would have him to this
Country; but they could not prevail.
He being now every where exposed to the
Insults and Menaces of his enraged Country-
men, desired Leave from us, to retire to
a Place of Privacy, in a House belonging
to a certain Widow of our Congregation.
Where he would be concealed for two Days,
to meditate upon the Word of God. But
soon was found out by his Parents, who
with great Clamour and Violence breaking in
upon him, told him plainly, they would dis-
patch him with Poyson, if he should offer to
persist obstinately in the new Religion he was
engaged in; the Mother having a Doze of Poyson,
ready prepared for effecting that black and wick-
ed Design. These Threatnings not producing
the desired Effect, they both Father and Mo-
ther fell down at his Feet, and with most
tearful Words, endeavoured now to gain,
by Offers and Promises, what could not be
obtained by Spight and Malice. Home he
went with his Parents, whence after a long
discourse with them, he returned to us with his
Father, who, with many fair Words entreated
him to discharge his Son from the Service of

our House; to which we replied, we were willing to do it, if he himself did require. The Young Man at the same time admonish'd the Father, not to fight any longer against God; whereupon the Father quitted him with Indignation, but soon after stirr'd up more than two Hundred *Malabarians*, who surround'd the young Man at a convenient Hour, dragg'd him into an House, and by force would make him forswear the Christian Religion. He said: *I was willing to forswear what was bad, but not what was good.*

Being once more got out of their Clutch, he would venture no more among the Heathens afterwards; but most earnestly desired us to baptize him with all convenient Speed, because he feared the chiefeft of the *Malabarians* might combine against him, and hinder him, if ever they could, from receiving the Benefit. When we saw his earnest Desire for this Ordinance, and considering the Necessity of going about it without any Delay, we fix'd a Day for this Purpose.

But the Poet would by no means have the Baptismal Act performed privately: On the contrary, he offer'd to write a Letter to some of his Friends, and therein openly to declare that no irregular End, but the Conviction to the TRUTH it self, had brought him to the Religion of Christ. No sooner did his Relations receive that Letter, but as they go to the Governour, humbly intreat him, to interpose his Authority, and thereby to forbid the Reception of this young *Malabarian* into the Christian Communion.

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After, the whole enraged Crue writ a Letter to the Governour, declaring that, in Case he did not restrain the Missionaries from their present Design, they would all quit the Country, and have no more Dealings with the Company.

All these Threatnings we laid before the young Man, to see how he stood affected; but he readily answered: *He was willing to suffer with us, even unto Death, for the Truth of the Gospel. He did not see any Reason, why we should not bear Affliction and Reproaches, which Christ himself and the Apostles had undergone so cheerfully in their Days.* At which Readiness, we did not a little rejoice, and after we had conferred together about it, baptized him the 6th of October last.

No sooner was this over, but a threatening Letter was sent to the Governour by some of the young Man's Friends living in the Country, requiring to deliver up the Poet into their Hands, and thereby to avoid further Mischiefs betimes. The Poet himself had a Letter sent him by one of the most eminent Blacks, wherein they on one Hand, promised to make him a Governour of a whole Country, and swear obedience to him in the Presence of the *Braves*, if he would return to his former Religion; but on the other, threatned to burn him, if he did reject so splendid an Offer as this. Our Governour soon after received a second Letter from another of their leading Men, importing, he would shut up all the Avenues of the Town, unless he made the Poet return betimes to his Duty. However, our Governour

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promised us, to return a smart Answer to the threatening Heathens, in order to allay, if possible, the furious Commotion that put 'em up on such busie Contrivances.

The *Poet*, under these Difficulties, addressed himself to the Governour, and implored the Protection of the Christians, against the Attempts of his enraged Friends and Relations. He told him, that he was not the first of the *Malabarians* that embraced the Christian Religion, but that many before him, and even some of the first Rank, were gone over to the *Catholicks*, and yet never suffer'd such cruel Mockings and Insults he on all Sides was now expos'd to.

Upon the whole, you see, Sir, that little Good will be done among the Heathens, except one be armed with an unshaken Firmness of Mind, in order to bear the Affliction which generally has attended the Work of Reformation in all Ages. 'Tis true, much more might be effected if Christians, and particularly those that stand at the Helm, were inspired with a greater Zeal for the Glory of God, and the Good of Souls, than what is commonly observed among them.

I was not a little affected when I read, that some of the *English* Nation were earnestly disposed towards promoting the Cause of Christ among the Heathens in the *West-Indies*. I wish they would shew the same Kindness to the poor benighted Nations in the *East*, and by sending over some able Men, attempt the Work of Reformation in these Parts also.

Great

Great is the Harvest here, but few Labourers.
 hope, the Lord will, in his time, bring Multi-
 tudes from among the Heathens to his Church,
 and polish 'em like so many Stones, for the spiritu-
 al Structure of his most holy and living Temple.

V.

*An Abstract of a Letter writ to a Pro-
 fessor of Divinity, at the University of
 Hall; dated at Madras in the East-
 Indies, January the 16th, 1710.*

WE have told you formerly in one of our
 Letters, that we were about addressing
 ourselves by Letters to King *Tanjour*, in or-
 der to obtain Liberty, for travelling freely in
 his Dominions, and preaching the Gospel to
 such of the Heathens, as were willing to re-
 ceive it. But this Design hath been since laid
 aside, we being informed, that no such Ad-
 dress will be receiv'd by that King, except it
 be accompanied with great Gifts and Pre-
 sents, which we are not able to offer him
 at present. After this Disappointment here,
 it was resolved in one of our *Conferences*, that
 we should take a Journey to this Place, call'd
Madras; to see, whether by the Way, and
 in this Town, any Access might be gained to

the Heathens, in order to give 'em a Taste of the Principles of Christianity.

We enter'd accordingly upon our Journey, *Jan. 7th, 1710*, some going on Horseback, and some in a *Palanquin*. Our Congregation being afraid of my leaving them entirely, entreated me with Tears in their Eyes, not to quit them, but to return as soon as possibly I could; which I promised to do, having before publickly declared in a Sermon, the Reason that induced me to such a Journey.

Last *New-years-day*, I writ a pretty long Letter to the Heathens in *Malabar*, laying down therein the most proper *MEANS*, for their real Conversion to God, and inviting them, to espouse the Interest of their own Souls, since it was brought them so near Home. Of this Letter, I got abundance of Copies transcribed with all convenient speed, and dispersed 'em among the Heathens in my Way hither. The same I did with the Gospel of *St. Matthew*, and another small Treatise, containing the *First Principles of Christianity*, presenting it to such of their *Bramanes*, as accidentally came in my Way. I hardly passed an Hour, without talking to the Heathens, there being an Opportunity presented me, almost in every Place I touched at. We have past several large and Populous Towns, and now and then, taken up our Lodging with the *Bramanes* themselves, who entertained us kindly, and with great Attention hearkened to such Things, as we offer'd to their Consideration. I have taken

down

own all their Names, and think to settle a
correspondence with them.

In King *Tanjour's* Dominions, we have been
detained; the bare Custom or Toll they
made us pay, amounting to almost *Thirty Rix-*
stars: But all these Charges fell off, as soon as
we enter'd the Territories of the great *Mogol*,
and every where let freely pass, without any
Charge or Custom at all.

Tranquebar is distant from *Madras*, about
sixty six German Miles, which we have finished
in Ten Days. We have been in many Dangers,
but are at last, under the Protection of God,
arrived safely in these Parts.

In one of my next Letters, I'll give you a
more perfect and punctual Account of such
Things as happen'd to me, during my Journey
among the Heathens. I had for this Purpose
taken with me a *Malabarick Amanuensis*, who
writes down in a Journal, all such Passages as
we thought worthy to be taken Notice of.
This Day at Twelve a Clock, we came to this
Town, and were hardly enter'd the Gate, when
the Governour sending for us, entertained us
at Dinner.

This Place, I think, is after *Batavia*, one of
the largest Towns in the *East-Indies*; and, I
hope, will afford me an Opportunity for scat-
tering the Seed of the Word among the Hea-
thens here. I design to make a Month's stay
here for this Purpose. I touch'd to Day at
St. Thomas's by the Way, but being in haste,
could not take any exact View of that Place.
After a Day or two, I design to return thither,
in order to see the famous Mountain of *St. Tho-*

mas, but chiefly to confer with the so call'd *Thomas-Christians*, and to make an Enquiry into the Truth of the Stories, that go about concerning them. At *Badutscheri* I have got some Intelligence about the State of Religion there, it being the chief Seat of the *French* Missions in these Parts. But the *English* Fleet being ready to sail, I hasten to a Conclusion, remaining, &c.

B.

VI.

An Abstract of another Letter, sent from Madras to a Minister at Berlin; dated Jan. 17th, 1710.

THE 7th Day of January, I begun my Journey from *Tranquebar* to *Madras*, where the Places are *Thirty six* German Miles distant one from the other. I had in my Company one Merchant, Four and Twenty *Malabar* Six Soldiers, Ten *Palanquin-Carriers*, Five other Men that carried our Victuals, one *Malabar* *Amanuensis*, and one Servant to brew our Drink, and to dress our Victuals at Night, and one Ostler. One while I was on Horseback and another while I was carried in a *Palanquin*.

The *First* Day we marched *Four* Miles, through several Towns and Villages. The most Part of the Heathens knowing me thereabouts, came together to hear a Word of Exhortation from me. The next Night we lodged in a large Town call'd, *Tschigari*, containing about Sixty *Pagods*. Here I left one of the *Letters*, which I had lately composed, to encourage the Heathens to embrace the Christian Religion, being directed to all the *Malabarian* Pagans for that Purpose.

The next Day we travelled again *Four* Miles, and then took our Leave of King *Tanpur's* Country, which had cost us very dear, and enter'd the Dominions of the great *Mogol*, which we were suffered to pass, without paying any Toll or Custom at all. We came then to a spacious Town, named, *Tschilambam*, where I left another Copy of the above-said *Letter*, it being contrived, by way of a small Treatise or Pocket-Book. At Night, we came to a Town called, *Porta Nova*, and in *Malabarick*, *Pirenki Potei*. Here I had several good Opportunities offered me, to declare the Gospel of Christ to the Heathens and Moors.

The *Third* Day, we came in our Way to an *English* Town, whose Name is *Kudalur*, and from thence to *Fort St. David's*, where we lodged, being received with a great deal of Kindness, by all the *English* that are settled there. We stayed there the *Fourth* Day, when the Governour sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the *Malabarians*; and at Night going to one of their *Pagods*, I was

was quickly crouded by Hundreds of *Malabarians*; and at last, invited to one of the Houses, where there was a grave Assembly of *Bramanes*, being Men of Note and Reputation among 'em, and with them I argued about Points of Divinity, till it was very late at Night. At their Desire, I gave them one of the said *Letters*, and the *Principles of Christianity*, and having registred their Names, promised to fix a Correspondence with them.

The *Fifth Day*, we touch'd *Budutscheri*, a *French Town*, and the chief Seat of their *Missionaries* here in the *East-Indies*. Their *Malabarick-Church*, is a little bigger than our *Jerusalem* at *Tranquebar*; but our *Malabarick Charity-School* is now far more numerous than their

The *Sixth Day*, we passed through large Forests and Wildernesses, where I preached the Gospel of Christ to the Inhabitants of the Woods and Forests. At Night, we took our Lodging in the open Fields, in a resting House. After Supper, a Serpent made up to our Quarters, but being betimes discovered by our Guard, was killed immediately. In a Town lying near this Place, the Name whereof is *Konschumeri*, I left another of the afore said *Malabarick Letters*. This Day we put in again at a small resting House in the Fields, where I met Two *Pantares*, and discoursed them about the way to Happiness, as I did all those whom I met with accidentally upon the Road.

The *Eighth Day*, we marched through a bundance of Villages, and reached *Sadras Pandram*, a fine populous Town, where the Dutch have a Factory. After I had taken a View of

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Town, a great many both Heathens and au-Catholick Christians, came to hear what I had to deliver unto them. With these I spent Three Hours, declaring unto them the Word of the Gospel, and leaving one of the Malabarick Letters in their Hands. About Night we entered a Desert again, and were happily entertained by some Bramanes, whom I happily met with there. I ask'd them many Questions, about the State of their Religion, who having given me a good Insight into the Grounds thereof, propos'd again some Questions to me about the Nature of the Christian Religion; which I answered. And then giving one of the Treatises, containing the Principles of Christianity, into their Hands, I desired to correspond with them for the future. The Ninth Day, we pass'd again through the Towns and Villages, and lodged at Night, in a retired Place among the Bramanes, who seem'd to be affected with what I told 'em of the Manners and Behaviour of the World.

The Tenth Day, we touch'd at St. Thomas, a large spacious Town, and arriv'd at last at Madras, after Twelve a Clock, where we were received very kindly, and call'd to the Governor's House to dine there.

Madras is a large and populous Town, and is advantageously situate for spreading Christianity among the Heathens in those Parts, if the English, who command here, would second our Endeavours, or join with us in propagating the Gospel in the East. I found here a Letter, writ by Mr. Boehm at London, which gives us some Hopes, that perhaps the English

English might in Time be prevailed upon, engage with us in so promising and worthy Design; and for this Reason, I have also contracted an Acquaintance with some of that Nation residing here. I have waited on one of their Ministers, who was glad of my Arrival and offered me a Lodging in his own House during my Stay in this Town.

The *Malabarick* Translation of the *New Testament*, which hitherto has been one of our Labours, is now a little interrupted by my Journey. I wish my Friends in *Germany* would settle a Correspondence by the way of *England*, as well as *Denmark*. We have bought a Garden, near a very populous Place, designed for a *Charity-School*, and a Building was begun to be raised, just before my Departure from *Tranquebar*.

VII.

An Abstract of a Letter, sent to a Friend at London; dated Madras, Jan. 1710.

IN the Month of *October* last, I received a Letter from Mr. *Ludolph*, importing, that a Box with Books, was sent by you from *London* for our Use; and besides, that a Sum of Two Pounds were to be paid us here, for promoting the Work of *Propagating the Gospel* among Heathens in *Malabar*. We sent two Messengers from *Tranquebar* for those things; but

Tranquebar to Madras.

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g not thought convenient, to convey them
s after that manner, they have been safely
t till now. The Box hath been delivered to
immediately after my Arrival, wherein I
nd your Letter, and two *Broad Pieces*, sent
encouraging the Design we are engaged in.
The Lord be praised, for this unexpected
port come from *England*, and for that he
n stirred up here and there, some publick-
ited Souls, to favour the Work, in spite
all the Opposition we have all along met
h. This makes me hope, that the Lord, in
Time, by these joint Endeavours, will re-
ve such Obstacles as still lie in our Way,
seem to stifle the Progress of the Gospel
these Parts.

Your Letter hath given me no small Encou-
ement, and I am sending it now to my
low-labourers for their mutual Satisfaction.
am about receiving the aforesaid *Twenty*
ands, which I have designed, as a seasonable
ply for raising another *Charity-School*, to be
de up of *Malabar-Children*. The Founda-
a to this Building was laid, just before I
out from *Tranquebar*.

Our new-planted Congregation at *Tranquebar*,
increasing, under the gracious Influence of
d, though in its very Infancy surrounded
h various Oppositions and Persecutions, as
common Attendants of the Gospel of Christ.
r whole Congregation, both of those that
actually baptized, and of the *Catechumens*,
those that are as yet instructed in the Prin-
les of Christianity, is encreased to about
Hundred and Sixty Persons. Our *Malaba-*
rick

rick School is in a very good Forward and provided with an able Master, who, fore his Conversion to Christianity, was of the most famous Poets and School-Masters among the *Malabarians* at *Tranquebar*.

Conversion to Christianity, caused a great alarm among the Heathens, who never expected any such thing; but now all is quiet again.

We have begun to set up some *Manufactory* which we hope, may prove in time beneficial to the *Main Work* we are carrying on. If we were more powerfully supported by our *Superiors*, I don't question, but Hundreds of Heathens would have been initiated into Christianity by this Time. But such Supports being wanting, we endeavour the more, to bring those that are entered the Lists of Christianity, to a more solid and experimental Taste of the most holy Religion.

But above all things, I must tell you, what taketh me most, is the *Education of the Malabar-Children* here: They are of a good and promising Temper, and being not yet possessed with so many headstrong Prejudices against Christianity, they are the sooner wrought upon and mollified into a Sense of Fear of God. Certainly we look upon our Youth as a Stock or *Nursery*, from whence time plentiful Supplies may be drawn for enriching our *Malabarick* Church with such Members, as may prove a Glory and Ornament to the Christian Religion. 'Tis true, there are but a few of the grown Heathens that are willing to be baptized in the Name of Christ; and yet there is always a Concourse and

ence of People attending our Sermons, and
her Parts of divine Service: and many un-
doubtedly return with strong Convictions left
on their Minds. All this gives me a fair
prospect of getting a larger Door set open to
the Word in time.
I have been all along taken up with *Translat-*
ing the New-Testament into *Malabarick*, the
our *Gospels* being almost finish'd by this Time.
besides this, I have compos'd some other Pieces
of Divinity, to be dispers'd among the Hea-
thens. At the Entrance of this Year, I
writ by way of Letter, a sort of a *Gene-*
ral Invitation to all the *Malabar-Hea-*
thens, and laid down therein the most sub-
stantial Points of the Christian Religion. Ma-
ny Copies both of this Letter, and of some of
the *Gospels* lately translated, have been given
away to the Heathens. I have pass'd through
abundance of populous Towns and Villages in
every way hither, and every where declared the
Gospel of Christ to the Heathens I met with.
I have been at *Fort St. David*, where I had the
honour to acquaint the Governour, and the
whole *English Council*, with the Design we were
 engag'd in. I must needs tell you, that the *En-*
glish Nation here hath shew'd me a great deal
of Love and Civility, and express'd at the
same time no small Satisfaction, that some were
sent at last on so Christian an Errand as this
is. And who would so far put off all Bowels, as
not to be lively affected with the Approach of
the Light of the Gospel to such dark Corners
as these are; and not to bid a kind Welcome
to the first Dawnings of the glorious Day of the
holy

holy Gospel shining forth on these poor benighted Infidels?

In our way hither, we lodg'd several times with *Bamanes*, who entertained us kindly and with great Application hearken'd to what we deliver'd to them about the *Means of Salvation*. Yesterday I arriv'd here at last and was received with many Expressions of Kindness, both by the Governour and other Gentlemen settled here: and I design now to stay a Month here, in order to preach the Gospel of Christ to such Heathens as are scattered hereabouts. Certainly, this is a Town which might prove exceeding helpful towards establishing the Christian Religion among the Heathens in these Tracts; if the *English*, who command here, would join with us in the same Design, intended for the common Good, and Welfare of the *Pagan World*. At this rate we should be enabled to erect a *Malabarick Church* here, and form other proper Methods for *Propagating the Gospel among Infidels*. What a signal Blessing would this prove to the whole *East-India COMPANY*, if they might be induced to concern themselves about the *Spiritual Good* of the Heathens, whilst they reap part of the *Temporal Riches* of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we should like it as well, if they would pleas'd to send some of their own Countrymen on so worthy and promising an Errand. We shall be ready at any time, to put 'em in the way of learning the Language with all convenient Speed; likewise to fix a regular Correspondence

dependence with them, and by mutual Assistance,
and combined Endeavours, go on with them
the Work of Reformation among the Hea-
thens.

But then such Persons must be pitch'd upon
with a generous Resignation, are ready to
consecrate themselves entirely to the Service
of these poor deluded *Pagans*. For those that
the Ministration of spiritual things are hur-
ried on by some base and sinister *By-ends*, com-
pelled over only, to gather up some fine Rarities
of the Heathen World, or to purchase a few
certain Riches, and so to turn half Merchants
at best; these, I say, will do no great Feats a-
mong the *Eastern Nations*, who commonly
estimate the Christian Religion by the Life and
conduct shining in its Professors.

Certainly, if Christian Princes and States
should but lay to Heart the present State of the
Heathens in these Parts, great things might be
attempted, and, under the gracious Influe-
nce of the Lord, happily brought about in this
shorture of Time. There is Store of *Promises*
divine Writ, tending to a more universal
display of the Gospel of Christ; and these must
be laid hold on as the true *Basis* and Ground-
work of all our Endeavours in this Cause. The
man-Catholic Missionaries have made a won-
derful Progress, and continue to over-run the
Country. But since their chief Design is, to
make Profelytes to a Party only, such Souls
fall under their Management, are left in the
most Darkness and Ignorance, without re-
ceiving the least Tincture of real inward Piety
and true Conversion. At this rate, they go

astray like lost Sheep, and remain altogether Strangers to the grand Mysteries of Salvation. Nor do their Priests take the least Pains to train them up to a competent Knowledge of divine things; but suppose, they have sufficiently answered the Character of a *Missionary*, whenever the poor Heathens have learnt to perform some external and customary Formalities of the Church of *Rome*. And after this Manner they convert Numbers of *Pagans* in a little Time and with less Pains and Labour.

The Lord, I hope, will keep us free from such base and *mercenary Ends*, (as are apt to intrude upon the best contrived Projects) and entirely fix our Eye on the *MAIN SCOPE* viz. *The Conversion of Souls from Darkness to Light*, as the Word of God requires. Your Endeavours to promote so laudable a Design in the *English Nation*, and recommend it to the Well-wishers of the Cause of Christ, will prove a Blessing to you in the Day of Retribution. We hope that not only *England*, but *Holland* also, *Germany*, *Denmark*, *Sweedland*, and other Nations, will come in at last, and join their Endeavours in so good and glorious a Work; and we shall be willing to settle a Correspondent for that Purpose with the more publick-spirited Persons of these Nations. Be pleased to remember us and our Concerns in your Prayers. Your Letters may, at the Return of the *English Fleet* be left with the *English Ministers* here, or some other Persons whom Mr. H. will be ready to commend for that Purpose. We shall then have any thing safely conveyed to us to *Tranquebar*. *Fort St. David* is Twelve German Miles off from

Tranquebar, and Fort St. George, or Madras, where I write this Letter, is *Thirty Six* Miles; from whence we can have things transmitted to us almost every Week. I remain, &c.

VIII.

An Abstract of a Letter, sent to a Professor at the University of Hall; dated at Tranquebar, Jan. 6th, 1710.

IN the Year 1709, and particularly towards the latter End thereof, every thing was very dear in this Country; and the Scarcity being so great, abundance of *Malabarians* died for want of Necessaries, and others were forced to sell themselves for Slaves in that Extremity. The *Portuguese* Church here, being very large and populous, took hold of this Opportunity, and bought a great many of these poor People for Slaves, one being sold from Twenty to Forty *Fano*, or from Eight to Sixteen Shillings *English*. When they had bought up the Number of *Fourscore* Heads, the *Pater Vicarius* appointed a solemn Day, for administering the *Baptismal Act* to all these Souls at once. At the set Day, they went altogether in one Body or Procession, being accompanied by some who beat the *Malabar-Drums*, and others who play'd on the Flute; these being the usual Instruments the Heathens make use of both at

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their idolatrous Worship in the common *Pagoda* and in their publick Processions, when they carry their Idols about, as they use to do upon some Days set apart for that Purpose. There were likewise some Standards attending the Procession, to give the greater Lustre to so solemn an Act and Formality.

The whole Pageantry being thus mustered up, the *Sacrament of Baptism* was ministred to these ignorant Wretches, without so much as asking them one Question about the Substance of these Transactions; and being thus sprinkled one after another, they were led back in the same pompous Manner; the afore said reverend *Father*, ordering an abundance of *Cass*, (a very small Coin, Eight whereof make one *Fano*) to be thrown among the People as they went home. And these sorry Performances, whereby they make daily Additions to the Church of *Rome*, are extolled by them as extraordinary Acts of Devotion, and their Church set out, as the *most flourishing* of all others.

How their *Missionaries* carry on this Work in other Parts of the *East*, I cannot tell yet; but if they don't manage it with greater Wisdom and Application, than what we see here; all the Accessions they gain to support their Party, will prove at last but sorry Ornaments to a Church, that pretends to so many Prerogatives above others. At least we may learn by this Instance, what to think of the high Boasts, wherewith some *Papish* Missionaries have stuffed their Books, telling us, that they have converted *Thousands* within the Compass of one Year; which sort of Conversion, is undoubtedly much of the same

Stamp,

camp, as that which we have seen performed here.

Some of these *Roman-Catholick* Converts have been with us. After some Discourse with them, we found they did not know so much as one Word of the *Lord's-Prayer*. Some Weeks ago a *braman* desired, that he might lodge with us for some time: We did not know, whether he was sincerely disposed to be instructed in the Principles of Christianity; or whether perhaps he might be an *Emissary*, sent to get Intelligence about our Life and Conduct. But after having discoursed him a while, he confessed at last, he had been baptized Five Years ago by the *Roman-Catholicks*, and so supposed, he was now become Member of the true Church already, though at the same time, all that he knew of the Christian Religion was, that one Time he was *sprinkled with Water*, and thereby made a Christian. He carried still about him the usual *Badge*, whereby these ignorant Priests use to distinguish themselves from the common People, which is a little heathenish *Idolet* fastened before their Breast. He also still anointed, after the Way of the heathenish Priests, his Breast and Forehead, with an Ointment, made of Ashes and Cow-dung, and other filthy Ingredients. This is the Effect, the Method of converting Heathens, observed by the *Popish* Missionaries, produced in these Countries.

IX.

A Scheme containing the whole Management of the Malabar-Children at Tranquebar; sent over with the English Fleet, and dated October the 19th, 1709.

In the Forenoon, from Six to Seven,

ONE of the Missionaries says Prayers with the Children and the Catechumens in *Malabarick*, and then expounds to them a Part of the Catechism.

The same is practised in the *Portuguese School* the Ushers that assist in this School being present at the same Time.

From Seven to Nine

Are the ordinary School-Hours. One of the *Malabarick-Masters* reads to them a Chapter out of the *Malabarick New-Testament*. After this the Children are taught the *Fundamental Principles of the Christian Religion* done into *Malabarick* for their Use. It touches all the Articles of the Christian Religion. The Children learn the Places of Scripture by Heart, each of them having a Book of their own ready at Hand for this Purpose.

The same Method is observed in the *Portuguese School*, with this Addition only, that some

the Management of their Schools. 55

the Danish Children, resorting to this School, taught their Catechism in *Danish*.

Part of this time is also employed with such women as are to be prepared for receiving the sacrament of Baptism.

Likewise some Boys are put to Knitting; which is done in *Cotton*.

After *Eight* a Clock, all such as belong to the House, have a little *Panjar* given 'em for breakfast. We have lately bought a spacious house both for our School and Dwelling-place.

The Number of those that are freely maintained and lodged therein, are encreased to *four*. In the *Malabarick* School are taught

Twenty Five Children, having Three *Malabar*-Masters set over them, that have embraced be-

lieve the Christian Religion. The *Portuguese* School is made up of *Sixteen* Children, and

Two Masters to manage it. Besides this, maintain Seven *Kanakappel*, or *Malabarick*

writers, to transcribe such Books as are required for carrying on the whole Design both in

Church and Schools.)

From Nine to Eleven,

The *Malabar-Children* continue their School-hours. 'Tis concluded with the Repetition of part of the Catechism.

In the *Portuguese* School, some Children are taught to *spell*, to *read*, &c. Some learn by heart some Scripture-places out of the *New-Testament*.

Some *Catechumens*, being Boys or Men, are instructed in the Knowledge of Christian Faith and Practice.

The

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The Women and Girls are employed about Knitting.

From Eleven to Twelve,

All the Children in both Schools go to Dinner, together with such *Catechumens* as are poor and indigent, or otherwise unable to maintain themselves. Those that are in the way to come over to Christianity, and are for that Reason, by their cruel Friends and Relations deprived of all Necessaries, receive 15 Coppers a Piece. The same is allowed 'em also for Supper.

From Twelve to One,

Our Children have a resting Hour. From One to Two, they learn to write in the Sand, according to the Custom of this Country. Some of such of the Children as are better Proficient in writing, are used to handle the Iron Tool in order to fit their Hand for printing on a certain sort of Leaves, such Copies as are laid before them.

In this Hour, the *Portuguese* Children are taken up with Knitting; and some of the *Catechumens* are employed about domestick Business.

From Two to Three,

The *Malabar-Children* are applied to reading and to write Letters.

The *Portuguese* Children say their Catechism, and the smaller ones learn to spell, read, &c.

Some time is spent with instructing the Scholars in Christian Knowledge. They are taught distinctly by themselves.

Some of the *Catechumens* being Men or Boys are put to the knitting Business. When they have done, the Women and Girls come in about three a Clock.

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From Three to Five.

In the first of these Hours, the *Malabar-Children* are applied to *Arithmetick*. In the other, they *read, write*, and learn to understand *Poems*: But then such *Poems* are chosen for this purpose, as contain the *History of the Bible*; or on some other religious Subject. In the *Portuguese School*, the bigger Boys cast *compts*, and the smaller ones *read, spell, &c.* Some time is allowed again to the Instruction of the *Slaves*.

From Five to Six,

The *Malabarick* Missionary, hath all the *Malabar-Children*, together with all the *Catechumens*, before him, and goes over with them a practical Proficiency of the *Christian Religion*; and thus concludes the ordinary Lessons of the Day. The same is done by the *Portuguese* Missionary, in the *Portuguese School*, where now are present *Catechumens, Children, and Slaves*.

From Six to Seven,

The *Malabarick* Master, for his own and the Childrens Recreation, retires with these to the *House-top*. Here he entertains 'em in some agreeable, and at the same time useful *Histories*, about things natural, &c. Or he gives 'em an Account of the *Heavens*, and of *celestial Bodies*, &c. Now and then he sings them some *Hymns* in their own Language, and at other times he makes the Children rehearse what they have learnt that Day, &c.

The *Portuguese* Masters do the same with the Company of Children committed to their Trust. Besides this, there is *Four Times a Week* an *Exercise of Piety* kept by the *Four Missionaries* in

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in this Hour. 'Tis done in the *German* Language, a Chapter being read and practically applied, and every thing concluded with a hearty Prayer, wherein the whole concern, relating to the Conversion of the Heathens, is most earnestly committed to divine Providence, and the Lord implored to bless his Majesty the King of *Denmark*, under whose auspicious Protection the present Attempt made towards the Conversion of the Heathens, hath not been without all Success. We commend also to the Lord, in this solemn Exercise of Piety, all that have been, and are still any ways helpful towards establishing this Work on a firm solid Foundation.

We have also two *Conferences* a Week, where we meet on purpose to confer about things relating to the better Management of our Mission hither. 'Tis from *Six* to *Seven*, on those Days we are not engaged in the afore said Exercise of Piety.

From Seven to Eight,

Both *Catechumens*, and *Children* eat their Supper, one or more Masters, being present, and during that Time, read to them a Chapter of the *New-Testament*. After Supper, they say their Prayers, and about *Nine*, they lay themselves down on their Mats.

Besides these Circumstances relating to every Day's Work in particular, I would have to observe:

I. That there is every *Monday*, a General Examination in the *Malabarick* Tongue. from *Five* to *Six* in the Afternoon. Here present, (1) Those that belong to our

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gregation; (2) Such of the *Malabarians* as converted by *Roman-Catholicks*, and there-reduced to Straights and Poverty. These giving their Bread up and down, give us many importunate Visits for getting some Relief. Now to manage Things to the Good of Peoples as much as possibly we can, and thereby to cover the *Main Scope* of our Mission, we have order'd the *Roman-Catholick-Converts* to be present at this Hour; that so at least they may receive some good Instructions tending to the edification of their Souls. After this, the Members of our own Congregation receive a Supper; some one, some two, some more *Favo* a week, according to their Necessity, and the Bussiness of their Families. The *Roman-Catholicks* have likewise some *Cass* given 'em, according to our Circumstances will allow.

II. The Members of our Congregation are present every Day at the usual Hours of *Praying* and *Catechizing*; which is from *Six* to *Seven* in the Morning, and from *Five* to *Six* in the Evening.

III. Both the *Malabarick* and *Portuguese* Missionaries visit the Schools every Day, teaching themselves one or more Hours, as their other Business will permit 'em. The *Malabarick* Master must in the mean while not absent himself, but by giving diligent Attendance, to the Method used by the Missionaries in their Applications to the Children, inure himself to a plain and easy way of Teaching.

IV. Every *Saturday*, the whole Company of Boys is permitted to repair a little way out

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out of the Town, where they wash themselves in a Pond all over their Bodies. This is the Custom of the Country. After this they go and visit their Parents.

V. We endeavour to spend the whole Lord's-Day, as nigh as possibly we can, in Devotion, and Exercises of Piety. After the two Sermons are over, one or other Article of Divinity is repeated with the Children: and the Children themselves are made to call over the Histories of the Old Testament, and sing spiritual Hymns, &c.

VI. During the Time of Knitting, some useful Book is read to those that are employed about this Work.

VII. Once in Six Weeks, we repair to certain Garden joining to a Village near this Town. This is done on Purpose, to afford the Children some profitable Refreshment by walking. All the Missionaries and Masters attend them on this Occasion, and discourse to them about the Works of Creation displayed in Nature. A pretty many *Malabarians* gather about us all this while, expressing a wonderful Satisfaction at the pertinent Answers our *Black Lambs* (being but lately reclaimed from Heathenish Vices and Superstitions,) can return to the Questions relating to God and Religion.

John XV. 16.

I have chosen you, and ordained you, THAT you should go and bring forth Fruit, and that your Fruit should remain.

F I N I S.



A
PROPOSAL

For Printing the

New-Testament

IN
PORTUGUESE,

In order to be

*dispers'd among the NATIVES at
MALABAR, and other Parts in the
EAST-INDIES; and also for
furnishing some other Helps to the Mis-
sionaries sent thither to Propagate the
GOSPEL.*

WHEREAS the Reverend Mr.
*Bartholomew Ziegenbalgh, and Mr.
Henry Plüscho, who were educated
under the Direction of Professor Franck, at the
University of Hall in Germany, were sent in*
A the

the Year 1705. to Propagate the Gospel among the *Malabarians* in the *East-Indies* where they arrived in July 1706. And where as since their Arrival in those Parts, they have by God's Blessing on their Endeavours, been very successful in their Mission, having built a Church at *Tranquebar*, on the Coast of *Coromandel*, where they constantly Preach, Pray, &c. either in the *Malabarick* or *Portuguese* Language, to a Congregation of Persons actually baptized, and of Catechumens, mounting to Hundred and Sixty, besides great Numbers of others, who flock thither to hear the Sermon and other Parts of divine Worship; and have likewise erected *Two Charity-Schools*, for the Educating and Instructing the *Malabar* Children in the Principles of the Christian Religion; besides which, they have begun to Translate the *New-Testament* into *Malabar* and in *January* last had nigh finished the Four Gospels; and God be praised, there are now small Hopes of a much greater Success from the indefatigable Labours and Zeal of the Two Missionaries, and of Three others, (Two whereof were bred at the same University that have been since sent to assist them, as appears by their *Letters* which have been printed here, intituled, *The Propagation of the Gospel in the East: Part I, II.* printed by Mr. Downing in 1709, and 1170.

And whereas it is too plain from the Letters of these Missionaries, that the Support they have hitherto had, has been much too small for so great an Undertaking, and that the said Missionaries labour under very great Difficulties for want

Printing Press; It is therefore propos'd by Reverend Mr. Boehm, late Chaplain to His Royal Highness Prince GEORGE, and by several other Pious and Charitably disposed Persons, That some Thousand Copies of the *New-Testament* shall be printed in *Portuguese*, being a Language commonly understood in the *East-Indies*) in a neat *Elzivir* Character, and be distributed among the *Malabarians*, *Malabareses*, and other Nations in those Parts, which through the Blessing of God, ('tis hop'd) will very much tend to promote the true Christian Religion among those ignorant and idolatrous People. Besides which, it is also propos'd, that the said Missionaries may be supplied with some Money, for the better enabling them to carry on their pious Design of erecting *Charity-Schools*, and prosecuting that glorious Work, which they have so happily begun.

And forasmuch as upon the first Publication of this Proposal, several Persons have already contributed to this good Undertaking; all which contributions are, and shall be appropriated to the purposes abovementioned; and whereas there is a Prospect, that the like pious Design may be successfully carry'd on in the several *British* Factories in the *East-Indies*; It is further propos'd, that the Money that for the future may be collected, shall be apply'd as well for propagating the Gospel in the said Factories, by erecting *Charity-Schools*, and all other proper methods that shall be found practicable, as for assisting the Endeavours of the Missionaries now at *Tranquebar*.

WE

WE therefore, whose Names are written, have subscribed and paid the Purposes abovementioned, the several to our several Names annexed.

Subscriptions are taken in by

Sir John Philipps Baronet, in Holborn-Row in
coln's-Inn-fields.

Mr. Archdeacon Tenison, at Lambeth-Palace

Mr. Archdeacon Frank, Rector of Cranford
Bedfordshire.

The Reverend Doctor King, at the Chancery
House.

The Reverend Doctor Woodward, at Poplar-
John Chamberlayne, Esq; in Petty-France,
minster.

Daniel Dolins, Esq; at Hackney.

Peter Lavigne, Esq; in Henrietta-street, Cavendish
Garden.

The Reverend Mr. Whitfeld, in Warwick-street

The Reverend Mr. Boehm, at the Surgeons-
near the May-Pole in the Strand.

The Reverend Mr. De la Mothe, in St. Dunstons-
Lane.

The Reverend Mr. Shute, in Bartlet's-Building

The Reverend Mr. Mayo, at St. Thomas's
hospital in Southwark.

Mr. Ludolph, at Mr. Hart's, near Bernard's
Fetter-Lane.

Mr. Henry Hoare, Goldsmith, in Fleet-street.

Mr. John Hodges, Merchant, in Token-House-yard

Mr. John Trollope, Merchant, in Aldermanbury